September 29
1927

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Yea, and wo unto him that shall say at that day, to get gain, that there can be no miracle wrought by Jesus Christ; for he that doeth this shall become like unto the son of perdition, for whom there was no mercy, according to the word of Christ!" BOOK OF MORMON, 3 NEPHI 29: 7.

No. 39, Vol. 89 Thursday, September 29, 1927 Price One Penny

THE BOOK OF MORMON BEARS WITNESS OF CHRIST*

PRESIDENT ANTHONY W. IVINS

MY BRETHREN AND SISTERS, who are members of the Church, and those who are not identified with it who may be present this afternoon, I desire earnestly, during the few moments I may occupy, that you will give me the benefit of your faith and prayers. I feel my weakness as I stand here in the role of a religious instructor, knowing fully, I believe, the responsibility that a position of this kind entails, for if I speak not the truth and because of that which I say others are led into error, I become, to a certain degree at least, responsible; and it is not my desire to lead any man or woman away from Christ our Lord, or away from faith in God our Father, and obedience to His commandments.

From the very many important and valuable points of doctrine, advice and instruction which are contained in the general epistles of the Apostle Peter, I will read from the first a paragraph or two, to illustrate the thought I have in mind.

Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

In these short paragraphs that I have read, two outstanding doctrines or ideas strongly appeal to me. In the first place, it

*Address delivered in the Tabernacle, Salt Lake City, Utah, Sunday, May 22nd, 1927.

teaches me that every person professing to be a follower of Christ our Lord, every person who has entered into covenant with the Lord that he will serve Him and keep His commandments, should be careful, in the first place, so to live that his conscience may be void of offense toward our Father in heaven, and toward his fellow-men, and that his example should be such that other people seeing his good works may be assured of his sincerity and believe in him as a man practising what he believes, and believing that which he practises.

REASONS FOR CONDUCT

The other thought expressed in these words of the Apostle of the Lord, which have always appealed to me, is the fact that every man professing to be a follower of Christ our Lord, professing fellowship in any Christian denomination with which he may be identified, should be sufficiently well acquainted with the doctrines taught by the Redeemer, and the example which He set in His life, that he may be able to give a reasonable explanation or reason for his religious faith and the life which he leads. It is with this thought in view that I desire this afternoon to present to this congregation of Latter-day Saints and people who may not be members of the Church—for we all need it—briefly and as directly as I can my reasons for having identified myself with, and for adhering to, the Church of Jesus Christ of Latter-day Saints, commonly called the "Mormon" Church.

This Church is not a Protestant organization; it is not a church which has broken away from Rome, from the Church of England, from the Presbyterian or any other existing church in the world. It is a newly organized Church, having been in existence now for nearly one hundred years; and it was brought into existence under circumstances different from any other latter-day religious organization. It is founded upon faith in God our Father. We believe in Him as the organizer, the Creator, through Christ His Son, of the earth upon which we dwell. We believe that He holds dominion over this world, that He shapes its destiny to the end that His definite purposes may ultimately be accomplished.

FUNDAMENTAL BELIEFS

We do not believe that everything that occurs upon the earth is foreordained of God. Man, having been given his own agency, is left to do the will of the Father or not, as he may choose. We believe that through the inspiration of the Spirit of the Lord men have been inspired to outline and foretell, in the spirit of prophecy, the definite purposes of the Lord, which shall be accomplished upon the earth, and that they have also foretold and predicted many things which God our Father desired should not be accomplished, but which, the foreknowledge of God manifested to them, would occur. And so it must be understood that

not all of the words of the prophets are to be regarded as having been the definite purpose or will of our Father in heaven, but there are certain well-defined plans; and to bring about the accomplishment of those plans He does control and overrule the actions of men. We believe in the gift of the Holy Ghost, that God our Father, His Son Jesus Christ, and His Holy Spirit, the Holy Ghost, which emanates from God our Father and enlightens everything that comes into the world, constitute the Godhead which we worship.

THE ARTICLES OF FAITH

Now continuing I would like to read from the Articles of Faith of the Church, for this is its constitution, this is the foundation on which it is built:

We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins, and not for Adam's transgression.

We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.

We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.

We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the kingdom of God.

We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this [the American] continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.

We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honouring, and sustaining the law.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

It is now nearly one hundred years since this constitutional declaration was made by the Church of Jesus Christ of Latter-day Saints. The Church has never deviated from it. We have not always been able to carry out the principles herein set forth, because men are mortal, and we all know that we are beset with difficulties and do not always magnify our calling as we should.

I have been wondering, as I read these Articles of Faith, what there is in them that should be objected to by any right-thinking man or woman, even if one is not identified with the Church; what is there in them that is objectionable; what is there in them that is not praiseworthy; what is there in them that is not thoroughly in accord with the teachings and doctrines of Christ?

CONCERNING THE BIBLE

There has been objection raised to this eighth Article of Faith, in which we say that we believe the Bible contains the word of God, in so far as it has been properly translated. This does not suggest any lack of faith in this holy book. There is not a person present, who is well-informed upon the question, who does not know the manner in which our Bible came to us. We know that when the compilation was made, a great mass of manuscripts were there, not one of which purported to be an original, not one of which was even known to be the first copy of an original. They had been written in different languages; they had to be translated, and naturally we believe that errors may have crept in; but this much we unhesitatingly do have faith in—that the Bible as we have it in our hands, this King James edition, preserved by the power of God our Father, contains sufficient of truth, sufficient of doctrine, sufficient of prophecy, to direct the thought of mankind in the path that will lead them back to God if they will only follow after it; and we have never sought to change it. We use this Bible that I have in my hand. Not one word in it has its origin with or from the "Mormon" Church.

AN OBJECTION OVERCOME

But, says the objector, you also believe in the Book of Mormon; you declare that to be the word of God; and that we cannot accept. There cannot be another scripture; there can be but one word of the Lord. People will often quote the words of the Redeemer as they are recorded in the revelation which we know as the Apocalypse, in which the Lord says that if anyone shall take from or add to the words of that book the displeasure of the Lord will result. Now that is exactly the truth. That refers to the revelation given by Christ our Lord to John the beloved Apostle while he was upon the Isle of Patmos, and it just happened to be put in the last part of the Bible instead of the forepart. It has no application at all to the book as a whole.

Let me call your attention to one or two things, and ask their

meaning: The Redeemer said to His disciples that He had other sheep which were not of that fold. They were not Jews; they were not at Jerusalem; and "them also I must bring," He said, "and they shall hear my voice; and there shall be one fold, and one shepherd."

What is meant by that? No one knew, no one properly understood, until the Book of Mormon was given to the people of the world. It has now been before them nearly one hundred years. It has been subjected to the criticism of the learned, and to the ridicule of the unlearned; but no one has ever pointed out during this century a single doctrine taught in it that is not a Christian doctrine. What is it? It is just the story of a great people that once occupied the American Continent.

No argument is necessary to satisfy you that a great people did once occupy this continent. All that is necessary is for you to go down in the land south of us here, as I have been, to walk among those mighty ruins, greater than any in the Old World, and see the remains of hundreds of thousands of human habitations, to see the ruins of great temples and structures which make our buildings insignificant, so far as magnitude is concerned; not with the same degree of elegance and of developed civilization that ours show, of course; but I have seen one structure there, the base of which covers as large a space as this Temple Block, the top of which is two hundred and more feet high. You could put everything that is upon this Temple Block and the surrounding hotels and business houses in the interior of it, and you would not see a sign of any of them; they would be lost in one structure. And all around it are the ruined homes of what must have been countless thousands of people.

Who were they? From whence came they? What was their end? There is no answer to these questions. Scientific investigation during the past century has developed greater knowledge in regard to them than we previously had, but still we are in ignorance. The Book of Mormon tells the story of these people, and from whence they came; that they are a part or were a part of the House of Israel, the people to whom the message of Christ properly came; that they came to this country led by the prophets.

BRITAIN AND ISRAEL

We all know that the Ten Tribes, a short time after they were carried captive by Shalmaneser into Assyria, disappeared. We do not know where they went. A great movement is just now on foot in Great Britain which is developing the fact, and it is true, that the people of Israel found their way into Northern Europe. The British people are just beginning to understand that it is not because of their superior strength or intelligence that they have been preserved and magnified until they have been made, in many respects, the dominant nation of the world.

They are just awakening to the fact that the promise of God our Father made to Abraham, repeated to Isaac, and enlarged upon the head of Jacob, is being fulfilled, and that British Israel is an instrument in the hands of the Lord in its accomplishment. We have been trying to teach that to them for nearly a hundred years. I cannot dwell but for a moment upon this Book of Mormon. I would like to read to you from the title page, and this title page was not written by Joseph Smith. It was upon the plates, and was translated by the man who took the records from which he translated and had this book published.

THE BOOK OF MORMON, an account written by the hand of Mormon upon the plates taken from the plates of Nephi.

Wherefore, it is an abridgment of the record of the people of Nephi, and also of the Lamanites—Written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile—Written by way of commandment, and also by the spirit of prophecy and of revelation—Written and sealed up, and hid up unto the Lord, that they might not be destroyed—To come forth by the gift and power of God unto the interpretation thereof—Sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by way of the Gentile—The interpretation thereof by the gift of God.

An abridgment taken from the Book of Ether also, which is a record of the people of Jared, who were scattered at the time the Lord confounded the language of the people, when they were building a tower to get to heaven—Which is to show unto the remnant of the House of Israel what great things the Lord hath done for their fathers: and that they may know the covenants of the Lord, that they are not cast off forever—And also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations—And now, if there are faults they are the mistakes of men; wherefore, condemn not the things of God, that ye may be found spotless at the judgment-seat of Christ.

That is the title page, the very beginning. This book, from the first chapter to the last, is the strongest corroborative evidence of the divinity of the mission of the Redeemer that is in existence—I say corroborative evidence—proving beyond doubt the truth of the things contained in the Bible, both the prophecies of the Old Testament and the things written in the New Testament.

(TO BE CONTINUED)

THE DIVINITY OF JESUS OF NAZARETH*

IN PARADISE

DURING the hours of Christ's agony upon the cross one of the condemned malefactors who was crucified with Him appealed to

*This article is for use in the course of study of the Relief Societies on the first meeting night in October.

Jesus, saying: "Lord, remember me when thou comest into thy kingdom"; and to this Jesus replied: "Verily I say unto thee, To-day shalt thou be with me in paradise." See Luke 23: 42, 43. It must be remembered that paradise is not heaven in the sense of being the abode of the supremely blessed, but a place where abide the spirits that are repentant and worthy, awaiting the resurrection.

Further evidence that our Lord's gracious assurance to the penitent thief was not a promise of immediate forgiveness and exaltation in heaven is found in the fact that on the third day following, after His resurrection, Christ declared to Mary Magdalene that He had not at that time ascended to His Father in heaven.

The spirit of Jesus Christ, and that of the repentant sinner who died on the cross beside Him, went to that intermediate place called paradise, and there met the innumerable concourses of disembodied spirits who had lived and died on earth. Jesus died in the actual and literal sense in which other men die; that is to say, His spirit and body were separated, the body being buried in the new tomb belonging to Joseph of Arimathea, and the spirit passing into the world of the disembodied. Concerning the state or condition of the spirits of mankind between death and the resurrection, Alma, the Nephite prophet, has recorded what an angel of the Lord imparted to him. See Alma 40: 11-14.

We have seen from the scriptures cited in former lessons that Jesus Christ was chosen in the heavens to be the Redeemer and Saviour of the race. Surely then His saving ministry was not to be confined to the few who heard Him and saw Him during His short life on earth, but would extend backward to all who had lived and died before Him, and forward to all who would subsequently live and die, therefore to you and me and all of us.

Jesus had full knowledge of this during His mortal existence. To the angry Jews, who were at that time seeking His life, He solemnly averred: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." See John 5: 25-29. That the dead should be visited was declared through Isaiah about seven hundred years before the earthly birth of Jesus. See Isaiah 24: 21, 22.

(*Continued on page 623*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, SEPTEMBER 29, 1927

EDITORIAL

MISSION PRESIDENTS IN CONFERENCE

THE WEEK that opened with Sunday, September 4th, was, and will be remembered as being, of unusual interest and importance in the history of the European Mission, particularly to the continental Missions, whose presiding officers participated in the proceedings of the eventful period. The occasion was that of a MISSION PRESIDENTS' CONFERENCE, appointed by the President of the European Mission to be held at Dresden, Germany. The conference began on September 6th, but, as had been prearranged, the visiting brethren and sisters spent Sunday, the 4th, in the several branches at Berlin and Dresden. Those who attended the conference were:

President James E. Talmage of the European Mission as a whole, and specifically of the British Mission, and Mrs. May Booth Talmage, in charge of the Relief Society organizations throughout; President Hugh J. Cannon and Mrs. Sarah Richards Cannon of the Swiss-German Mission; President Hyrum W. Valentine and Mrs. Rose Ellen B. Valentine of the German-Austrian Mission; President John P. Lillywhite and Mrs. Lillian D. Lillywhite of the Netherlands Mission; President Ernest C. Rossiter and Sister Venus Robinson Rossiter of the French Mission; President Joseph L. Petersen and Sister Ida Petersen of the Danish Mission; President Andrew Johnson of the Swedish and President Lorenzo W. Anderson of the Norwegian Mission.

All meetings of the conference were conducted at the German-Austrian headquarters, Konigsbrucker Strasse 62, Dresden. Following the devotional exercises by which the proceedings of each day were begun, the sisters met in separate session to consider the work of the auxiliaries, though general assemblies, comprising all, were held as the needs required or made advisable.

The conference afforded opportunity, which was utilized to the fullest extent, of discussing problems of administration, of reporting on methods of work as developed in the several fields, of comparing conditions, and adjustments thereto, in the different Missions, and of reaching conclusions as to the general mode of future procedure. The twofold aspect of our ministry was made prominent, this comprising:

1. The carrying of the message of the restored Gospel of Jesus

Christ to every accessible soul, thus providing for unlimited increase in the membership of the Church; and

2. The unremitting exercise of pastoral care and fostering service with respect to all members.

The first of these segregated functions, resting as a divinely-imposed requirement upon the Church, has most to do with the missionary forces, which include not only our especially commissioned elders, priests and sisters who are sent out from Zion to the nations or called to service within the mission fields, but also the resident members of the Church in every branch, and the scattered saints, who live, perhaps, in places isolated or far-removed from any organized congregation.

The second phase of this latter-day ministry as set forth above, which likewise is made mandatory by the Lord, applies directly to local officers, whether these be residents of the branches or missionaries from Zion appointed for a season to labour therein. Members of the Church are to be tended as a precious flock, guided and protected by competent shepherds, developed in power and testimony, built up in their holy faith, thoroughly trained and furnished unto all good works.

The enduring significance of these imperative responsibilities was suitably emphasized at the conference, and the importance with which they are regarded influenced the discussions throughout. Topics of wide range, touching every distinct phase of missionary endeavour, occupied the time of the assembled presidents. No detailed presentation is to be attempted here; the course of action agreed upon, conclusions reached and decisions formulated will be put into operation in each Mission at the time and in the manner deemed most opportune and suitable.

As stated, the conference was distinctively an assembly of the presiding officers of the Missions. For administrative purposes the European Mission comprises the territorial divisions already specified herein, and, in addition, the South African and Armenian Missions, which, however, were not represented by their presidents at the gathering, and this because of conditions set forth in the following Resolution, which was prepared by a committee and adopted by the conference at its closing session, and of which a copy has been sent to each of the absent presidents:

Resolution

Whereas, the Presidents of the British and continental Missions, and their Wives who preside in the Relief Societies and other auxiliary organizations, said Missions being units in the European Mission of the Church of Jesus Christ of Latter-day Saints, did assemble at Dresden, Germany, September 6th, 1927, and did hold daily sessions to and including September 9th, in the capacity of a Mission Presidents' Conference, which had been appointed by the President of the European Mission:

It is hereby resolved that we, the Mission Presidents and Wives here in

attendance, do express to **President Samuel Martin and Wife** of the South African Mission, and to **President Joseph W. Booth and Wife** of the Armenian Mission—these two Missions being likewise parts of the European Mission—our sincere regrets that the barriers of distance prevented these Brethren and Sisters from attending with us, and thus deprived them of the privilege of participating in the enlightening discussions, sharing in the excellent instructions given, and enjoying the ministrations of the divine Spirit, by which our meetings have been blessed.

Adopted September 9th, 1927.

Every one present expressed gratitude and appreciation, and voiced in solemn testimony his or her assured conviction of the divinity of this latter-day restoration of the ancient Church as the marvelous work and the wonder predicted by the Lord through holy prophets both before and since the meridian of time.—J. E. T.

M. I. A. SLOGAN FOR 1927-1928

We Stand For a Fuller Knowledge of the Book of Mormon and a Testimony of Its Divine Origin.

Thus reads the timely slogan of the Mutual Improvement Associations for the season marking the one-hundredth anniversary of the coming forth of the Nephite record. Thousands of truth-seeking men and women have received testimonies as a result of reading this book, containing the fulness of the Gospel of Jesus Christ as given by our Lord to the ancient inhabitants of the American Continent, and restored to earth and translated by the gift and power of God operating through the Prophet Joseph Smith. Of this invaluable addition to the world's scripture President George Q. Cannon said:

Let me recommend this book to young and old, if they need comfort and encouragement. No man can read it, partake of its spirit and obey its teachings, without being filled with a deep love for the souls of men.

Elder Brigham H. Roberts has said:

Men have gone to the Book of Mormon in despondency, and have come away cheered; they have gone to it in sorrow, and have come away comforted; they have gone to it at times when overwhelmed, for the moment, by the mists which the speculations of men sometimes throw over truth, and have come away from it enlightened, with faith, and hope, and charity renewed. It created for them a firmer faith in God. In the presence of its spirit doubt took wings. Its moral and spiritual standards they find to be the highest and noblest.

Work! Study! Pray! Live!—"for a fuller knowledge of the Book of Mormon and a testimony of its divine origin." It corroborates the Bible; it contains principles of right-living, truth and salvation, and bears witness that Jesus is the Christ, the Son of the living God.—R. L. E.

IN THE GERMAN-AUSTRIAN MISSION

THE PRESIDENT of the European Mission arrived in Berlin on August 31st direct from Copenhagen, and his wife. May Booth Talmage, President of the Relief Societies of the European Mission, and a member of the Y. L. M. I. A. General Board, arrived next day, accompanied by President Ernest C. Rossiter of the French Mission, and his wife, Venus R. Rossiter. President Hyrum W. Valentine of the German-Austrian Mission, and President Joseph L. Petersen and wife of the Danish Mission, reached Berlin on Friday, September 2nd.

A missionary meeting was held in the Birken Zelt on the following day, with President Wendell B. Christensen and the seventeen Traveling Elders of the Berlin District, and the visitors, in attendance. Reports were given, and testimonies were borne by all present. President Petersen of the Danish Mission spoke of the kindred spirit that exists wherever missionaries of the Gospel are found, referring to it as an evidence of the vitality of this latter-day work. President Rossiter of the French Mission reviewed the history of missionary labours in that field, and related some of his experiences as President of the Tahitian Mission of which he had been in charge for a period of five years. President Talmage emphasized the necessity of keeping out of debt, especially as missionaries, and called attention specifically to overdrafts with the Mission offices. He also urged all to have the courage of their convictions, and to take a positive stand for the Gospel, and for the divine mission of Joseph Smith and the personal manifestation of the Father and the Son to him.

President and Sister Rossiter departed for Dresden on Saturday evening. The other visiting presidents spent Sunday in Berlin. President Talmage visited the Moabit Branch, Sister Talmage the Ost Branch, President and Sister Petersen the Schoneberg Branch, and Presidents Lorenzo W. Anderson and Andrew Johnson of the Norwegian and Swedish Missions, respectively, who had arrived in Berlin on Saturday evening, went to the Centrum Branch. The regular procedure was followed in the morning meetings, so that the visitors might see the work normally conducted. It being Fast Day, testimony and sacrament meetings were held shortly after the Sunday School, and a wonderful spirit prevailed in each branch. There were twenty-four spontaneous responses in the Moabit Branch, twelve brethren and twelve sisters; the concluding testimony by President Talmage was soul-stirring. A general assembly was held in the Centrum Branch on Sunday evening, for which the hall was too small. President and Sister Talmage each spoke, Brother Radichel and Brother Christensen translating. The meeting was one never to be forgotten by those who attended.

On Monday, September 5th, the President, accompanied by

Sister Talmage, journeyed to Leipzig, where in the evening a newly rented and renovated hall was dedicated. A visit was paid to the *Volkerschlacht Denkmal*, a colossal monument of Egyptian style marking the field upon which Napoleon met his great defeat on October 18th, 1813. This gigantic structure may well be considered one of the wonders of the world.

On Tuesday the journey of President and Sister Talmage led to Dresden, where they arrived during the forenoon. The first session of the MISSION PRESIDENTS' CONFERENCE convened at 2:15 p.m., Tuesday, September 6th, at the headquarters of the German-Austrian Mission, Konigsbrucker Str. 62, Dresden, with President James E. Talmage presiding, and President John P. Lillywhite officiating as Secretary. The conference continued in session until Friday night, comprising in all five sessions. An official visit was made to Meissen, the birthplace of our beloved brother, Dr. Karl G. Maeser, where the birthchamber was viewed, as well as the Memorial Tablet adorning the house in which he was born.

During this conference the Dresden Branch demonstrated the activities of the Priesthood and of the Relief Society on the Tuesday night. The following evening the Bee Hive Girls gave a very creditable demonstration; and the award of pins and seals to those who had completed the prescribed work was made by Sister Talmage, whose address on the Mutual Improvement Association, with especial regard to the Bee Hive organization, had been received with marked appreciation. Addresses of impressive effect along the same lines were made by Sisters Sarah R. Cannon and Rose Ellen B. Valentine. Then the boys came to the front in a Scout demonstration. President Valentine announced the designation, *L. D. S. Boy Scouts*, as the officially adopted name of the organization in the two German Missions, covering Germany, Eastern Switzerland and Austria, instead of *Pathfinders*, as heretofore applied. He then named President James E. Talmage as the International Executive of the Scouts for these Missions, and presented him with the official badge. President Talmage followed with an address on the subject of Scout work, and awarded badges as follows: to President Hyrum W. Valentine as Chief Executive in the German-Austrian Mission; to President Hugh J. Cannon as Chief Executive in the Swiss-German Mission; and to Elder M. Elmer Christensen as Mission Superintendent of the M. I. A. Newspaper representatives attended this meeting, and good reports were published next day and later.

Friday night, September 9th, in the big hall of the Hammers Hotel in Dresden, the President delivered a powerful sermon on the subject of "Birth and Membership in the Kingdom of God" to a large congregation in a newly opened field. During Saturday afternoon a meeting of the missionaries of the Dresden District was held, at which instructions were received from

President Talmage. Elders Arthur Gaeth and Forrest Holt, who are touring the Mission for lecture purposes, the Book of Mormon being their theme, reached Dresden Sunday evening; and Elder Gaeth gave an excellent lecture on the subject, illustrated with high-class lantern slides, the projector being operated by Elder Holt.

On Wednesday, September 14th, the visiting President gave an impressive address, testifying to the genuineness of the Book of Mormon record, and relating incidents showing that the scientific world is beginning to recognize the value of the information contained in that sacred volume of scripture. He then bade farewell to the saints and friends there assembled.

HYRUM W. VALENTINE,
President of the German-Austrian Mission

THE LEEDS CONFERENCE

THE FALL CONFERENCE of the Leeds District convened in the Carlton Street Boys' School, Bradford, on Sunday, September 18th, with large numbers of resident members and friends from the Yorkshire area in attendance. Elders Seth W. Pixton and Richard L. Evans from headquarters in Liverpool were present, as were also President Elmer O. Zollinger and all of the Traveling Elders of the District.

"The Book of Mormon" was the theme of the morning meeting, and was pleasingly developed through well-prepared essays and verse. Fred Laycock, Annie Butterfield, Thomas Walker, Kitty Ripley, Marie Craven, Elizabeth Laycock, Irene Elliott and Vera Elliott were the members of the Sunday School who took part, telling the story of the coming forth of the record one hundred years ago, and showing that it contains the fulness of the Gospel as given by our Lord to the Nephites on the American Continent, that a testimony of its divine origin may be obtained by earnest study and sincere prayer, and that no man can partake of its spirit without receiving joy and comfort unspeakable. Elder Seth W. Pixton told of the sealed portion of the record, the contents of which, he stated, have been withheld because of the wickedness and unbelief of the world, but will yet be revealed.

The report of District activities for the past six months, read by President Elmer O. Zollinger in the afternoon gathering, revealed the following: There are six fully organized branches, namely: Batley, Bradford, Clayton, Halifax, Leeds and Pudsey; and 626 members of the Church reside in the District. The missionaries have labored diligently in disseminating the message of the Gospel; they have distributed 51,973 tracts, 5,973 pamphlets, 23 copies of the Book of Mormon, and 19 other books of the Church; they have devoted 2,688 hours to tracting, covering 128

towns and villages, and 4,674 hours have been spent in gospel conversation. President Zollinger followed this summary with an address, stressing the reality of the kingdom of God, and the vital importance of being numbered among its citizens.

Following the presentation of the General Authorities of the Church, and the officers of the Mission, for the sustaining vote of the assembled members, Elder H. Gardell Jacobson discoursed upon the subject "Love Thy Neighbour as Thyself", declaring that if all mankind would but keep this one commandment there would be no need for other laws or commandments. Elder Alma C. Tranter testified that the Gospel is being preached as a witness to all the world, as prophesied in times of old, and that all mankind will be given the opportunity of accepting or rejecting the message. Although we do not fully understand all the reasons for baptism, stated Elder Cyril P. Maughan, the ordinance is as necessary for entrance into the kingdom of heaven as is compliance with the laws of an exact science for the obtaining of specific result. Pray always for strength to resist temptation, and to show gratitude, advised Elder Lawrence S. Crosbie. Each of the speakers bore fervent testimony to the divinity of Jesus of Nazareth and the divine mission of Joseph Smith.

Speaking first in the closing services, Elder Richard L. Evans testified of the divine authenticity of the Book of Mormon, and averred that revelation has not ceased, but that God gives unto every nation and people according to their need and worthiness, and that all may know of the genuineness of the Nephite record by prayerful study with sincere intent. Elder Morris D. Ogden spoke of the simplicity of the commandments given by the Master, declaring that they are within the easy comprehension of all responsible persons. All things are possible through faith, stated Elder Alden J. Kirkham. Elder Melvin E. Dunkley outlined the Church organization, pointing out the harmony that exists among all parts of the united whole. The concluding speaker, Elder Pixton, declared that with the manifestation of the Father and the Son to the Prophet Joseph Smith the sure knowledge of the character of God was restored anew to earth, and with the bestowal of the Holy Priesthood upon the Prophet the power and authority to act in the name of God, together with the gifts and keys known in olden times, once more came among men. These restorations necessitated further revelations on Church government, organization and order, which followed.

During the conference musical renditions were given by Sisters Edith Doyle, Edna Doyle, Nellie Butterfield and Florence Wilson. A missionary meeting was held Saturday; a Priesthood meeting and a Union meeting were held during the two intermissions between the general sessions. The *Bradford Telegraph and Argus* gave space to a good account of the conference.

H. Gardell Jacobson, District Clerk

THE DIVINITY OF JESUS OF NAZARETH

(*Concluded from page 615*)

Peter positively avows that Christ "went and preached unto the spirits in prison." Read this in connection with the context, 1 Peter 3: 18-20. The same Apostle refers further to Jesus as He who shall judge the quick and the dead; and adds: "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." See 1 Peter 4: 6.

Contrary to the sectarian dogmas, based solely on the theories of men, by which the minds of mankind were darkened during the long night of the great apostasy, opportunity for repentance and for consequent progression is provided for beyond the grave. The essential conditions for salvation or admission into the kingdom of God are the same in the realm of the disembodied as here among mortals. Without faith in the Lord Jesus Christ, sincere repentance of sin, the reception of baptism by immersion under the authority of the Holy Priesthood, and the bestowal of the Holy Ghost, or the right to the ministry of the Holy Ghost, by the laying on of hands, no soul can be saved in the kingdom of God. Disembodied spirits, when brought to the realization of the sins they have committed in the flesh, may comprehend the dire effects of their evil lives, and may develop faith, and actually repent. For these the material ordinances of baptism by immersion in water, and the laying on of hands for the bestowal of the Holy Ghost can be administered through the proxy of their descendants who accept the Gospel for themselves here on earth. The glorious work being carried on in the Temples of the Lord in the current age is one of the present and saving results of our Lord's ministry in paradise, during the interval between His death on the cross and His emergence from the sepulchre.

The spirits of those who have lived and died as mortals retain their intelligence, and also their free agency, except as they have bound themselves to the service of Satan; and even from this dire condition there is possibility and hope of release if they will comply with the conditions of the Gospel of Jesus Christ, as it is now being preached amongst the innumerable hosts of the departed, and as the requisite ordinances requiring administration here on earth are solemnized in the House of the Lord. Jesus Christ is Lord of both the living and the dead; for all live unto Him.

SUMMARY

1. The immortal spirit of Jesus left His broken and bleeding body on the cross and went into paradise. What kind of place do you consider paradise to be?

2. Jesus had foreknowledge of the work awaiting Him in the realm of disembodied spirits. Give scriptural proofs. What was the nature of this labour?

3. The redemption of mankind made possible by Christ's atoning sacrifice is of universal extent. Prove this.

4. Peter made very positive statements concerning Christ's ministry among the dead. Cite these.

5. It is possible for those who have not accepted the Gospel in mortality to become its beneficiaries in the spirit world. How?

6. Vicarious service may be rendered by the living for the dead. How? Remember that this is the result of our Lord's ministry among the disembodied while He was in the disembodied state.

FROM THE MISSION FIELD

Release and Departure: Elder Rondo H. Robinson of the Sheffield, Free State and Manchester Districts has been honourably released and sailed for his home in America from Cherbourg, France, on September 20th, aboard the *Leviathan*.

Doings in the Districts: *Manchester*—At a baptismal service held in the chapel at Manchester on September 10th, one person was baptized by Elder Golden W. Stewart and confirmed by Elder J. Rulon Doxey.

Scottish—Six persons were baptized and confirmed members of the Church at three services held in Edinburgh on September 3rd, 6th, and 7th, respectively. The ordinances were administered by Elders Robert LeRoy Blamires and George W. Romney.

Branch Conferences: Of the Darlington Branch, Newcastle District, on September 18th. "The Articles of Faith" was the theme treated in song and verse by members of the Sunday School in the morning session.

Of the Doncaster Branch, Sheffield District, on September 11th. "The Coming Forth of the Book of Mormon" was the theme of the conference.

Of the Grimsby Branch, Hull District, on September 18th. "The Thirteenth Article of Faith" was the subject of the morning session.

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EDITED, PRINTED AND PUBLISHED BY JAMES E. TALMAGE, 295 EDGE LANE
LIVERPOOL
FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN